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The ANSGAR LUTHERAN

Volume XXXII

Blair, Nebraska, February 23, 1959

Number 8

Some personal observations on why young girls get "in trouble" and what they have to suffer

Letter From An Unwed Mother

The first thing that came to my mind after arriving at the home was how average and wholesome all the girls looked. A quick glance around showed not a single cheap-looking blonde or tough tramp. This group of girls could have easily been my short-hand class from school. Sweet young things were the rule rather than the exception.

Most people tend to think of girls in trouble as a class apart; someone they could spot a mile away, never themselves or their friends. A casual conversation with a few of us would change quite a few minds. The majority are intelligent, typical teen-agers from good middle-class families. About 60 per cent come from small towns or the country.

You probably wonder, as I did, how these girls have gotten into such a mess. There is no one answer, for everyone's problem is individual, but after becoming more acquainted, three things seem outstanding. The first is that many girls come from broken or feuding homes. The second is a general attitude of immaturity. Some still think they know more than anyone else and don't need any help or guidance. Fourteen-year-olds who plan to go back to school and take care of their babies at the same time, fifteen-year-olds who are still going back to their same old boy friends behind their parents' backs. I sometimes wonder how many will end up in the same situation again.

The third outstanding fact is that practically 99 per cent are here because of a boy they had gone with for a year or more. Very few have had relations with any other boy. They merely became unable to handle the

heavy necking and petting that come to every couple who see too much of each other.

As far as I am concerned, going steady is the number one cause of the problem of unwed mothers. Parents, ministers, and teachers preach and preach about the evils of seeing too much of one boy before you are ready for a permanent relationship. They realize that the mind takes many more years to grow up than the body, and that this child's mind and adult's body can be a very dangerous combination. How I wish I would have listened and been a little wiser!

No one realizes the suffering and heartaches a girl who has gotten herself pregnant must go through. You can only know when it is too late, but perhaps by pointing out a few of the heartaches I can make some of you stop and balance the consequences against the momentary pleasures. And let me say that it is always the girl who suffers the most and pays the highest price, no matter how much her boy friend loves and sticks by her.

The first terrible shock is discovering that you are pregnant. The terror and panic that follow this discovery are something hard to imagine. At first the mind is incapable of doing any rational thinking, but when the initial shock dies away, there are many unpleasant and difficult things to be done.

One of the hardest for me was telling my parents. The hurt and disappointment in their eyes are something that I will never be able to forget. It isn't a very pleasant feeling to see so many innocent people suffering for your mistake. If you are lucky, your parents will be on your side, but too

often they find it impossible to forgive and forget.

Each girl has her own special tortures. With some it is having a trusted friend or loved one turn against them, or the awful shock of their boy friend running out. For some this means an end to their education and the added shame of having the whole school know of their disgrace. For others it means a forced and usually unhappy marriage. The plans and hopes of a lifetime all have to be temporarily or permanently altered.

During the next few weeks many important decisions will have to be made, decisions that will change the whole course of your life. A countless number of sleepless nights are spent trying to decide what will be the best thing for both your future and your baby's.

At this time it is a good idea to contact one of the many agencies in the city which handles these problems. A social worker can help you straighten out your difficulties and tell you all the possible alternatives you have. Then if you decide to have your baby adopted, they will also provide adoption service and recommend a good maternity home to board in.

Life in one of these homes is not too unbearable if your stay doesn't have to extend over too long a period. A lot depends on the attitude you take. It is hard living so closely with 50 girls who are so heavily burdened with problems and worries. Tensions run high, and you often have the feeling of being caged in while the whole world passes you by.

Boredom is actually the biggest problem, because there is just so much sewing, letter writing, reading, and gossiping that a person can do. All the spare time gives us plenty of opportunity to meditate on our past mistakes and to decide how we shall live in the years to come.

Although I realize that my whole life doesn't have to be ruined by this one mistake, and that I may even receive some good out of this experience, it doesn't make the tears I shed today and the ones I will shed tomorrow less bitter.

—Lutheran Standard

News and Notes

Whittier, Calif., Rev. Verner N. Carlsen, Pastor. The new educational unit at St. Andrew Lutheran Church was dedicated at the services Sunday, February 15th. The \$20,000 project will provide a new departmental area for the Sunday School, which can be divided into eight class units. A sizeable nursery and storage area are also provided.

With the dedication of the unit, St. Andrew will inaugurate three Sunday Schools at 8:15, 9:30 and 11:00. Divine worship will be held simultaneously with the Sunday School at 9:30 and 11:00.

Women's Executive Boards Meet. The Executive Boards of the women's organizations of the A.L.C., E.L.C., and the U.E.L.C. met together on January 31. The meeting was held in the Maryland Hotel in Chicago. Miss Margaret Miller led in devotions at the opening of the daylong meeting. She chose as her text Luke 10: 41-52. Dr. Dorothy Haas presided at the meeting. Reports were given by the various committees who have met to plan for our new organization. The Constitution of the American Lutheran Church Women was discussed with suggestions and help from Dr. Malmin and the Rev. Lawrence Siersbeck, who sat in as advisors. We talked of related activities of the new organization, and it was good to become acquainted with one another and the work of each group. Those present from the U.E.L.C. were Miss Margaret Miller, President of our W.M.S., Mrs. Paul G. Rasmussen, Mrs. James Olsen, Mrs. Ralph Wineberg, and Mrs. A. M. Vig.

Shelby, Iowa. The Lutheran Church at Shelby, Rev. Kenneth H. Petersen, pastor, shows an income of some \$11,000. It is well organized, and it has the Church Paper in every Home plan.

EVENTS TO COME IN PARISH EDUCATION

By Soren S. Kaldahl

There are two such planned for 1959 which will be most meaningful in the field of Parish Education in our

three merger churches, namely Vacation Church School Clinics and Church Workers Training Institutes.

VACATION CHURCH SCHOOL CLINICS. These will be conducted during the month of March at various training centers, where instructors will be trained to teach Bible school teachers in the local area clinics in April and May.

The purpose of these clinics are more and better Vacation Church Schools. They have three purposes:

- 1) To encourage more congregations to conduct Vacation Church Schools and to enable teachers in all schools to be better trained;
- 2) To provide another opportunity for members of merging churches to get acquainted by working together.
- 3) To introduce the features and opportunities of the new course, "We Believe," jointly produced for use by our own churches.

When the clinics are conducted in the local areas (to be called conferences in The ALC) during the months of April and May, every Bible school teacher should attend. Therefore congregations should begin early to make plans for their Vacation Church Schools by selecting the leaders and teachers in plenty of time that it may be possible for them to attend the area clinics.

CHURCH WORKERS TRAINING INSTITUTES. Much effort has entered into the planning for these institutes by the leaders and staff members of our three boards. They are definitely planned so that something new will be covered in the way of teacher training the next seven years (1959-1965). This means that no teacher will return to a second or third institute to find that the same subject matter has been covered in a previous institute. The 1959 Institute will offer a course entitled "Methods for Teaching in the Various Departments." It will also include a course for superintendents to give them knowledge of the kind of methods generally recommended for

the various departments in the church school.

The plans and the subject matter for the 1959 institutes were worked out by the leaders and staff members at a number of conferences during the past months. Three of these were in Racine. Since we have a number of churches in the Racine area, it was possible to field test the materials and the plans to be used with the church school teachers of these churches. This took place in October. This was received so well that the plan is to do the same in respect to the 1960 institute course next fall. The 1960 training institute course is entitled "Characteristics of the Various Departments of the Sunday Church School."

Calgary, Alberta. Sharon Lutheram Church. Rev. Jerrold Elling, pastor, had a net gain of 108 baptized members in 1958. It has experienced an increasing interest in the adult Bible Class. A budget of close to \$16,000 was adopted for 1959. The remaining debt on the church was wiped out in 1958.

Correction. The last two lines in the second last paragraph, in the article page 8, Feb. 2, should be corrected to read: "Let not a man's grasp exceed his reach or what's a heaven for."

Your Statistician reports that 37 parochial reports were still missing Feb. 13th. Please rush them in. Two Districts N. D.-Mont. and Ill. have all in. Missing are 9 from Wis., 8 from Iowa, 6 from Nebr., 4 from Pac., and 3 from W. Canada, 2 from Atl. and 3 from Minn. Names will appear in next issue of all not in by then.

Pastor Paul G. Rasmussen of Neenah, Wis., whose obituary appeared last week was buried at Oak Hill Cemetery, Neenah, Wis. Dr. William Larsen preached the sermon. Rev. Arthur Tingley read the obituary, and Rev. Adolf S. Petersen had charge of the ritual.

Pastor Niels Bentsen Summoned. The venerable old pastor, The Rev. Niels Bentsen, passed away at St. (Continued on page 15)

THE ANSGAR LUTHERAN, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Ia. rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 an of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Second Class Postage is paid at Blair, Nebraska.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

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Editorials and Comments

Sin Is Terrible

Lent is upon us. It is our impression that this season is getting more and more prominence in many places. However, there are still many communities, where Lent is almost unknown.

We believe it is good to observe Lent. During that time we get at the root of man's sin and also at the very root of his redemption.

The first thing to mention this second week of Lent is that sin is terrible. It is a fearful thing to fall into the hands of the living God. Heb. 10,31.

Suppose we could get a total and perfect glimpse of our own sin, it would crush us. The Old Testament begins so beautifully with the fact that God saw everything that man had made, and behold, it was very good. We cannot say that everything in the world is very good today. This is not God's fault; it is man's fault. Think of the suffering in the world, in heathen lands, and in the concentration camps, and the evil of man in general.

Again we read the Old Testament and we find how God taught His people that only by sin offering could man be redeemed. We find the blood on the doorposts at the homes of the Israelites in Egypt, and we learn of the Passover. We find the morning and evening sacrifices. We learn of the Great Day of Atonement, when a lamb symbolically carried the sins of the people away. And then we get into the New Testament where we see the Lamb of God taking away the sins of the world.

Pope John XXIII Issues a Call to Unity

Why the new pope issues a call to discuss Christian unity soon after he has become pope is an interesting question. His call has received, as was natural, much publicity. The Roman Catholics have always held that the Protestants are erring children who must return to the "true" mother church some day.

What makes the pope believe that this is a time, when such a return is possible? It is said that the Roman church will not change its doctrine, but that it may change some of its canon laws to make the return easier. We know Rome will not change its doctrine. The Vatican could never do this.

Let us suppose that the Lutherans and other Protestant theologians got to sit down with a group of Roman Catholic theologians to discuss a basis for unity.

What would the Romans say? They would say that the pope is the head and must be the head of the church, for he is Christ's vicar on earth. They would say that the traditions of the Roman church are on par with Holy Scripture. They would say that the Virgin Mary is the queen of heaven. She is bodily assumed to heaven. She has a special place there to hear our prayers.

Now the Protestants would get the floor and say. We are willing to discuss unity of the church, but only on the basis of the Scriptures. We do not accept the statement that the pope is a successor to St. Peter and that he is Christ's vicar on the earth. We do not accept the statement about the Virgin Mary. We do not accept the statement about the

infallibility of the pope. After a week of debate, they would all return home.

Certainly, it would be an interesting and worthwhile debate, but unless one of the parties would yield, there would be no unity. And the Protestants would never yield on the point that the Bible is our only authority in matters of faith.

Is the Pope Scared?

We have thought that there may be one reason for the pope's call. He is scared. Even though the pope's church is by far the largest of the Christian bodies, we believe the pope looks to the future with misgivings. The Reformation in the 16th century started by Luther has made a great impression on the pope. He must sometimes wake up with the nightmare that some other place a Reformation has been started. What took place once could be repeated.

The Roman church is not sitting very pretty except in Ireland, the Province of Quebec in Canada, and in the United States. In all the other countries the Roman church has trouble. Communism and fascism is in the saddle in most of the countries except in France. And the Roman church is not very strong in France.

The Roman church is enjoying itself in the United States because the Protestants are tolerant. They believe every man has a right to his own belief.

This is not the Roman view, and it is not practised in Roman Catholic countries. In the Manual of Christian Doctrine used in Roman Catholic colleges there are some interesting questions and answers:

Question 119. What then is the principal obligation of heads of States?

Answer: Their principal obligation is to practise the Catholic religion themselves, and, as they are in power, to protect and defend it.

Question 120. Has the State the right and the duty to proscribe scism or heresy? (Schism and heresy are the sins of the Protestants, Editor's note.)

Answer: Yes, it has the right and the duty to do so both for the good of the nation, and for that of the faithful themselves; for religious unity is the principal foundation of social unity.

Question 122. May the State separate itself from the Church?

Answer: No, because it may not withdraw from the supreme rule of Christ.

Question 123. What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?

Answer: This doctrine is called *Liberalism*. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

Question 124. Why is Liberalism to be condemned?

Answer: 1. Because it denies all subordination of the State to the Church; 2. Because it confounds liberty with right; 3. Because it despises the social dominion of Christ, and rejects the benefits derived therefrom.

These questions and answers are found on pages 132-133 in the Manual.

There is another thing that may cause the pope some fears. It certainly should make him think. It is the fact that Communism and atheistic secularism seem to thrive best in Roman Catholic countries. The leaders of the Roman church may see the hand writing on the wall. The Roman church has been able to make an impression by means of fear. It

(Continued on page 9)

Church News *from here and there*

STRUGGLE FOR EAST GERMAN YOUTH INTENSIFIED

Communists claim that the overwhelming majority of eligible East German boys and girls will this spring participate in state-sponsored atheistic youth dedication ceremonies, but the zone's Evangelical churches have not yet yielded the struggle for the children's spiritual allegiance.

Recognizing the heavy pressure behind many parents' decisions to enroll their sons and daughters in the Communist "youth hours," the churches are no longer excluding such young people from confirmation once and for all. As a result, some East German churches report that more boys and girls are attending catechism instruction classes now than a year ago.

A confirmation policy similar to that fixed in recent months by several East German territorial Churches (Landeskirchen) was set here Jan. 23 by the Evangelical Church in Berlin-Brandenburg, most of whose jurisdiction is under Communist control.

Under the revised Berlin-Brandenburg regulations, children who have taken part in a youth dedication rite cannot be confirmed and admitted to Holy Communion until they have undergone, in addition to the regular catechetical instruction, special preparation and a waiting period of one year.

Although the official Evangelical position still is that the two ceremonies are "absolutely incompatible," it is estimated that 60 per cent of those taking part in the 1959 Communist youth dedication throughout East Germany will also attend confirmation classes.

The state-sponsored ceremonies will be held between mid-March and mid-April, close to Holy Week, the traditional confirmation season. *Volksstimme*, a Communist party newspaper published in Magdeburg, claimed that 80 per cent of all East German children finishing primary school this year have expressed their intention to take part in the rites.

"The Church knows all too well that in countless cases the boys and girls take part in youth dedication only because their parents fear that otherwise the children will not be permitted any kind of higher education," said Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany.

"This threat has often been made. The Church will therefore still allow confirmation for those young people who have attended youth dedication only half-heartedly," added Dr. Dibelius in an interview that was published here in the weekly *Die Kirche*.

He stated, however, that "it is impossible for a child to accept the doctrine of materialism—which, we have been told, has to be understood as atheistic—and then to be confirmed and to witness for Jesus Christ."

LUTHERANS REPORT ON 1958 CLOTHING COLLECTION

Lutherans in this country contributed 2,799,804 pounds of used clothes during the annual Thanksgiving clothing appeal of Lutheran World Relief last year.

Bernard A. Confer, LWR executive secretary, in announcing the results said the total was 336,615 pounds more than the amount received in 1957.

The drive was conducted between Nov. 23-30 by the eight Lutheran bodies affiliated with the National Lutheran Council and by the Lutheran Church-Missouri Synod's Board of World Relief.

Items contributed included suits, overcoats, trousers, overalls, dresses, skirts, caps, gloves, mittens, sweaters, robes, mufflers, underwear, stockings, sturdy shoes, blankets, bedding and infants' wear.

Praising American Lutherans for "opening their hands wide to their brothers," the Rev. Ove Nielsen, LWR assistant executive secretary, said the clothing "will provide comfort to refugees and other needy who grope in the darkness of painful poverty in Asia, Europe and Latin America."

DR. MENTER OF ALC NAMED PRESIDENT OF COUNCIL

A leading official of the American Lutheran Church was elected president of the National Lutheran Council at its 41st annual meeting at Milwaukee.

Named to the post was Dr. Norman A. Menter of Berkley, Mich., first vice president of the ALC since 1954 and president of its Michigan District since 1946. Long active in the Council, the last three years as vice president, he is the 13th head of the cooperative agency.

Dr. Menter succeeds Dr. F. Eppling Reinartz of New York, secretary of the

United Lutheran Church in America who had served the constitutional limit of three years.

Other officers elected by the NLC were:

Dr. Raymond M. Olson of Minneapolis, Minn., secretary of the NLC for the past three years, was elected vice president. He is stewardship director of the Evangelical Lutheran Church since early 1952, and also its director for Lutheran World Action.

NLC TOLD UNITED PLANNING KEY TO CHURCHING AMERICA

Lutheran leaders were told here that planning together in home missions during the next decade will be more necessary than in the past to reach the unchurched millions in America.

"The face of America will change more in the next ten years than it has changed since 1948," predicted Dr. Conrad Hoyer of Chicago, executive secretary of the Division of American Missions of the National Lutheran Council, a post he has held for 20 years.

Reporting to the Council's 41st annual meeting, Dr. Hoyer said the need for better common planning in home missions is emphasized by political, social and economic trends. Among factors he cited were:

—Home building will continue at the rate of a million homes or more a year, mostly in the suburbs or on the rural non-farm fringe.

—Programs of urban renewal and slum clearance and redevelopment are just getting underway with vast plans on the drawing boards of many cities.

—Population shifts, now involving 30 million persons annually, will continue and every community in America will be more intercultural than ever. There has been with people of many classes and colors, living side by side.

"We must know the facts regarding these changes and see the implications for the Church," Dr. Hoyer said. "Then we must think and plan together in order that the Church can keep pace with the rapidly changing society."

The Washington Observer

By Gerhard Lenski

OURS — A WELFARE STATE?

Like it or like it not, ours is an economy moving socialism-ward. "The welfare state" apparently has come and plans to stay. Government is taking over an increasingly large number of the relief and help agencies which were the great concern of church and charity.

On a mighty scale all this is being done. Only consider the summarized report of the United States News and World Report, telling us that Uncle Sam will spend close to \$93 billion this coming year, out of which amount some \$24 billion will go for welfare purposes, old age pensions, unemployment benefits, public health, education, veterans' pensions, hospital care and the like.

It is to be noted that, except for national defense, no other Government appropriation even approaches this vast sum allocated for public welfare. More than 13 million old people and their dependents now draw Social Security checks. Nearly 6 million called "indigent" are on relief, more in these prosperous times than in the depths of the 1930 depression. Added sums for relief and welfare are spent by our various States. Retired government and railroad workers, veterans and unemployed—these are all cared for in a generous style. The cost—not less than \$24 billion!

With all that might be said against such an arrangement, the most people seem to believe that its benefits justify its continuance. Yes, it is something like the system Robin Hood once employed when he took from the rich and gave to the poor. Those who "have," under the pressure of the tax-collector are being compelled to share with the have-nots." Public charity is said to be cold and without much soul. But as cold and soulless as it might be, is it not likely to be proven more helpful than another kind which speaks glowingly of kindness and mercy and then drops only a token pittance into the offering plate? If you were naked and sick and hungry, what would you prefer—a gift of food from your government or a strong sermon against socialism from the preacher?

"THE AFFLUENT SOCIETY"

The affluent society which John Kenneth Galbraith describes in his book bearing this title is, of course, our own. The analysis presented in this book is penetrating and critical.

Often it is too involved for the layman untrained in economic theories and nomenclature to follow with any degree of ease. At the same time, there is much here deserving of the attention of us all and especially of those of us who view society with Christian concern and who wonder what the future has in store.

Without expressly declaring himself pessimistic, Mr. Galbraith leans more in the direction of pessimism than toward optimism. His opening assumption is that "wealth is the relentless enemy of understanding." He proceeds from this point to establish the claim that the march of events has had a consistent habit of invalidating conventional wisdom and proving the wiseacres foolish. Economic philosophies come and go, but the laws that govern are still not discernible nor have they been formulated. The amounts of goods a nation may produce is a matter of paramount importance, but this alone does not guarantee national security either in times of peace or war. The chances for survival in times of tension are better in the area of negotiation than they are in an armament race. Ours is an economy building heavily on the use of credit. Debt has become an honorable word. Mr. Galbraith raises an embarrassing question and directs it both to individuals and nations: "If the bill collector cometh, can the repossession man be far behind?"

The foregoing is only the sketchiest version of what Mr. Galbraith's 368 page book has to say. Few among us will agree with all he declares or assumes. Still his book is highly useful, challenging us as it does to do something more than merely drift with the tide of events and then complain because prices are higher than we like.

With plenty of praise for Mr. Galbraith's study, we would dare to point out what we deem its most obvious defect—its almost total disregard for the religious and spiritual values bound up with the great problem discussed. True, Mr. Galbraith chooses a fine statement as a guiding thought, a quotation from Alfred Marshall: "The economist, like every one else, must concern himself with the ultimate aims of man." This, we would say, Mr. Galbraith has only partially done. What he has left undone is really the matter of most concern. It is to that phase of the problem that our Christian economist (pastor, pro-

fessor, thoughtful layman) will do well to address himself at such a time as this.

TOMORROW AND THE LABOR WORLD

What one sees ahead depends very much on where one stands and upon what one wants. The nation's labor unions illustrate this very nicely. These unions scored some contract gains in the recession year of 1958. Looking ahead, observing economic improvement, their declared aim is to cash in on greater gains than ever in 1959.

It is to be noted that contracts covering 3 million workers in major unions expire this year compared with 2 million in 1958. Nearly one million railroaders will bargain anew this year. Workers in rubber, food products, copper and steel also have contracts calling for renewal. Labor leaders have already stated their case. One such speaks for many others when he says: "If business is going to make more profit, then we're going in for more, too." That sounds like fighting language, doesn't it? That more profit is being made and that this fact will spark aggressive efforts on the part of labor to share in it has also been clearly stated in the **AFL-CIO News**, chief house organ for the big labor federation. While **Jimmy Hoffa**, bothered with court cases, is saying little, there is no reason to expect that the tough teamster leader is going to be sitting in the corner sucking his thumb waiting for something to happen or watching the band-wagon go by.

To sum matters up, the general outlook promises uncertainty, unrest, possible trouble. **Director Joseph Finegan** of the Mediation and Conciliation Service in Washington frankly says: "It looks like a rough year." No doubt, our own church leaders, especially those officially appointed to deal with labor leaders and problems of this sort, are already aware of developments and busily engaged in efforts to keep the nation industrially happy and economically sound. After all, two or three nation-wide strikes could work a lot of real harm not only to business, but also to church, government and ourselves individually.

"I thought your son was studying to be a doctor."

"He was, but he was kicked out of school for cheating."

"Too bad. How come?"

"They caught him counting his ribs in a physiology exam."

First in a series of eight articles presenting
A Personalized Preview of The American Lutheran Church

Unity Begins with You

by Robert C. Gremmels

When you awake on the morning of January 1, 1961, you will be part of a new Lutheran body—The American Lutheran Church. After years of discussion, planning, and working together three Lutheran Churches will at last be one; more than two million Lutheran Christians will be organically united in the cause of Christ; a tremendous and challenging program will swing into unified operation. What will it all mean to you?

No matter how closely you have followed the union negotiations, you are probably somewhat bewildered by all the developments that have taken place—and perhaps even more confused about the things still to happen. If so, don't give up yet; you have plenty of company. That's why this series of articles is being published.

Perhaps you have never really understood why it takes so long to effect a church union—or **merger**, which is a common though not really accurate term for the same thing. Perhaps you wonder why the new Church will not begin to function officially until 1961, even though most of the merger details have now been completed. Perhaps you have lost interest in the union because the whole thing seems remote and unrealistic. Or maybe you're like the man who expressed his feelings this way: "Sure, I'm interested in the merger. Looking forward to it, in fact. But what is it going to mean to me? Where do I fit into the picture?"

The merger is drawing near. In just a few months the first boards, commissions, and standing committees of The American Lutheran Church will begin preliminary work. A year from this April representatives of the American, Evangelical, and United Evangelical Lutheran Churches will meet in Minneapolis for the Constituting Convention which will mark the birth of the new Church. And on Jan. 1, 1961, The American Lutheran Church will begin to operate as a united body of more than two million members. Big things are happening, and in the weeks to come the church papers of all three uniting Churches will attempt to bring their readers a close-up picture of the Church to come. This series of eight articles is adapted from the booklet "Unity Begins with You," written by Lutheran Standard Assistant Editor Robert C. Gremmels and published by the Wartburg Press. Remaining installments deal with the new Church's membership, structure, schools, charitable institutions, mission fields, and auxiliaries. The final article, scheduled for the Pentecost issue, will summarize the entire series and present a challenge for action.

This man—call him Bill Davis—is a fairly typical "merging Lutheran." Since his discharge from the Army after World War II, Bill has operated a small radio-TV shop in a quiet mid-western town, where he lives with his wife, Ann, and their two teen-age children, Joe and Carol. Every Sunday Bill and his family attend services at St. Paul Lutheran Church, and just recently Bill was elected to the church council. As an active churchman he feels it is "only natural" for him to be concerned about the merger.

During the past four or five years Bill has tried to keep himself informed on union developments. He's read most of the news reports that have appeared in his church paper, and he's discussed the union several times with his pastor. Actually, Bill has a fairly clear picture of the union in general, but because he has picked up his information piecemeal he finds it difficult to fit everything together and to relate it to himself.

Bill knows, for example, that the new Church will be a union of the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church. He knows that the new Church's Constitution, Bylaws, and Articles of Union were drawn up by a group called the Joint Union Committee, composed of hard-working leaders from each of the uniting bodies. He knows that the new church will have its headquarters in Minneapolis*, that its

work will extend to nearly all parts of the world, and that its baptized membership of over two million will make it one of the "big three" Lutheran bodies in North America—alongside the United Lutheran Church in America and the Lutheran Church—Missouri Synod.

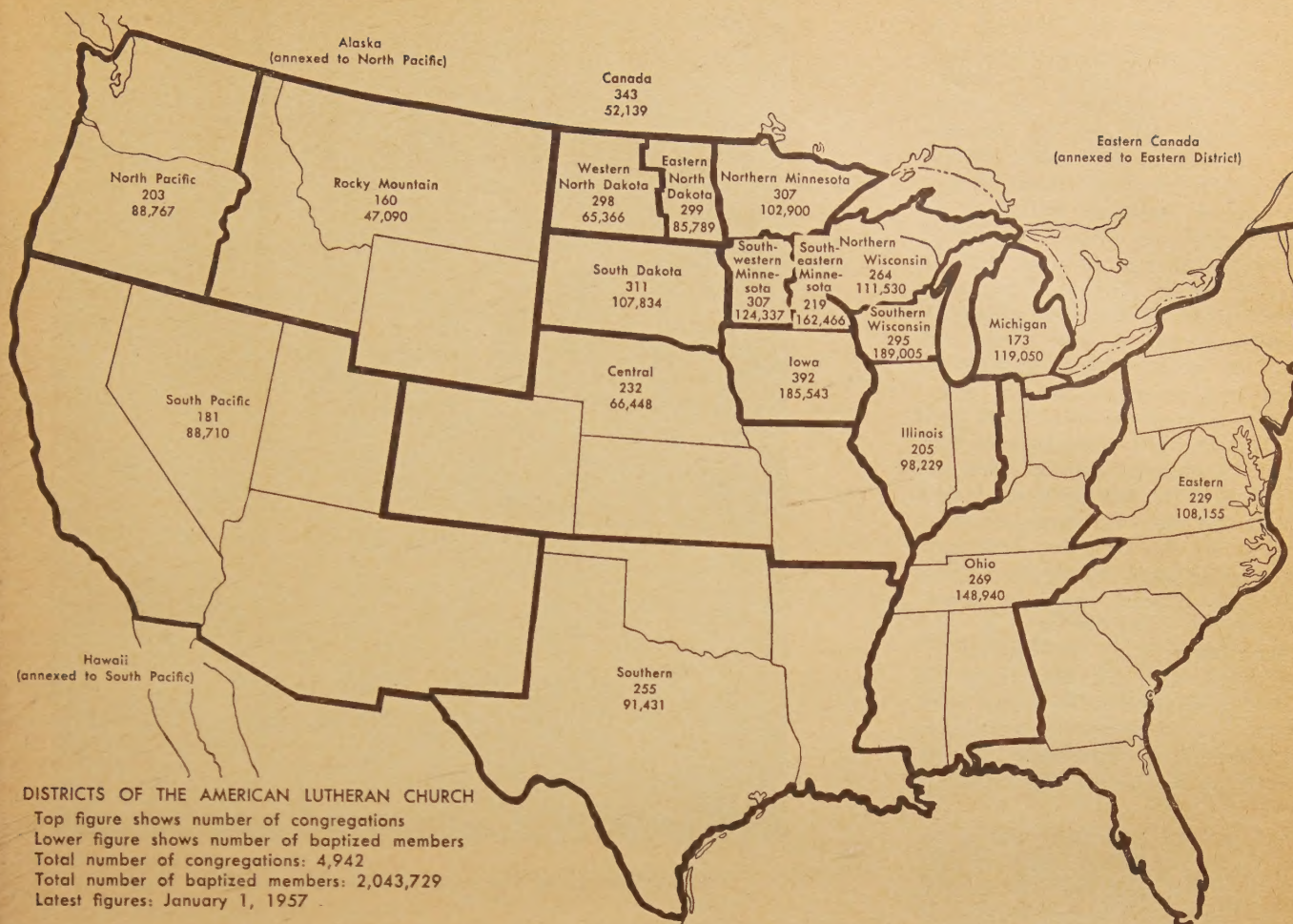
Bill Davis is also aware that his membership in this new Church will entail a number of responsibilities—not only to support the Church's work but to enter into the merger spirit and to participate in united fellowship. He knows that a union of administrative offices alone is simply surface unity; that genuine "unitedness" demands the concern and cooperation of individual members and congregations throughout the continent. That's what Bill is so concerned about what the new Church will mean to him personally.

In brief, Bill's dilemma boils down to this: he wants to know as much about the new Church as he can, but he sees little value in a formal statistical presentation of the facts. He realizes that a Church—whether it be a congregation of 50 or a body of two million—is a living community of people, not just a stack of papers; and when he studies The American Lutheran Church he wants to view it as something living and vital. He wants a lesson in unity, not just union.

"Maybe I'm all wet," said Bill, "but it seems to me that the most important aspect of this merger is not to merge the Churches, but to unite the people. I think we should get to know each other better and to know how we can serve together in the new Church. I think we should all feel a personal concern about the new Church and try to understand its workings. Maybe we should even have a rallying cry—something like 'Unity Begins with You.' At least I feel it begins with me."

Bill Davis is right. Unity does begin with you. It begins with the determination of each uniting Lutheran to know as much as possible about

*With regional offices proposed for Washington, D. C., Chicago, Dallas, San Francisco, and Saskatoon, Saskatchewan.



the new Church, to know its members and its program, and to participate in its fellowship. And the time to begin is now—so that when the Constituting Convention of The American Lutheran Church is held in April, 1960, the merging Churches will be fully prepared to unite.

"What will the new Church mean to me?" was Bill's initial question. And that's a good place to begin. Quite naturally, Bill Davis can view the coming union only from his home perspective. In other words, "What will it mean to me as a member of St. Paul Lutheran Church?" Well, what will it mean?

Since St. Paul Church is the only Lutheran congregation in Bill's area, there is little likelihood that it will unite individually with a congregation of one of the other bodies. In some areas unions of two or three congregations may occur (and some already have), but probably not in Bill's community. So far as congregational life is concerned, Bill's local church—and most of the others—will probably go on about the same as always, with the same people going to the same services and the same potluck dinners. Undoubtedly, a few of Bill's fellow members won't even know that a merger has taken place.

If Bill wanted to, he could easily ignore the merger and conclude, "It doesn't mean anything to me." As an informed and dedicated churchman, however, he already recognizes that the new Church will mean something to him. It means something to him even now, in fact, as evidenced by his personal concern about unity. Bill Davis is already aware that many things will be different in the new Church, even though his local church life may remain pretty much the same, and he wants to know about these differences now.

Perhaps the most fundamental difference for Bill Davis personally will center in the transfer of his synodical affiliation. Obviously, if his present church body (which happens to be the American Lutheran Church) is dissolving into the new Church, Bill is going to be left holding a dead picture tube unless something is done to get him transferred to the new organization. This transaction is really quite simple, but it entails a quirk or two that ought to be understood.

The key point is that, just as in the present Churches, neither Bill Davis nor anyone else will be a member of The American Lutheran Church as such. **Only congregations** will actually be members. Undoubtedly Bill will

call himself a member of The American Lutheran Church—and there's nothing wrong with that, really—but technically he will be a member of St. Paul Congregation, which will be a member of The American Lutheran Church. Individually (clergy and laymen alike) will belong to the new Church only by virtue of their membership in one of its constituent congregations. Thus Bill Davis will become part of The American Lutheran Church when his congregation's affiliation is transferred, a process which will be more or less automatic.

When St. Paul Congregation becomes a member of The American Lutheran Church, Bill Davis will encounter a few differences in geographical and organizational structure. For one thing, St. Paul Church will find itself encased in new district boundaries (see map on this page). It may also have new conference boundaries, affecting not only the congregation itself, but also its auxiliary organizations such as the Brotherhood and the Luther League. Along with these geographical changes, of course, there will probably be some changes in territorial leadership.

When Bill's congregation becomes a member of the new Church it will also delegate certain authority to that body

and agree to meet certain conditions for membership. It will delegate authority in areas such as education, welfare, missions, etc., where it is impossible for a congregation to act effectively by itself. To meet the requirements for membership, each congregation will have to do three things: 1) profess the common faith of The American Lutheran Church, 2) accept its Constitution and Bylaws, and 3) participate in its approved program.

Beyond these limits the congregation will be relatively free to do as it pleases. It will continue to call its own pastors, maintain its own property, and conduct its own local program. In only three areas will The American Lutheran Church have jurisdiction over its congregations. It will maintain the right to insure faithful adherence to the Church's doctrines, to apply discipline when these doctrines are violated, and to enlist "wholehearted cooperation" in the program approved by the Church.

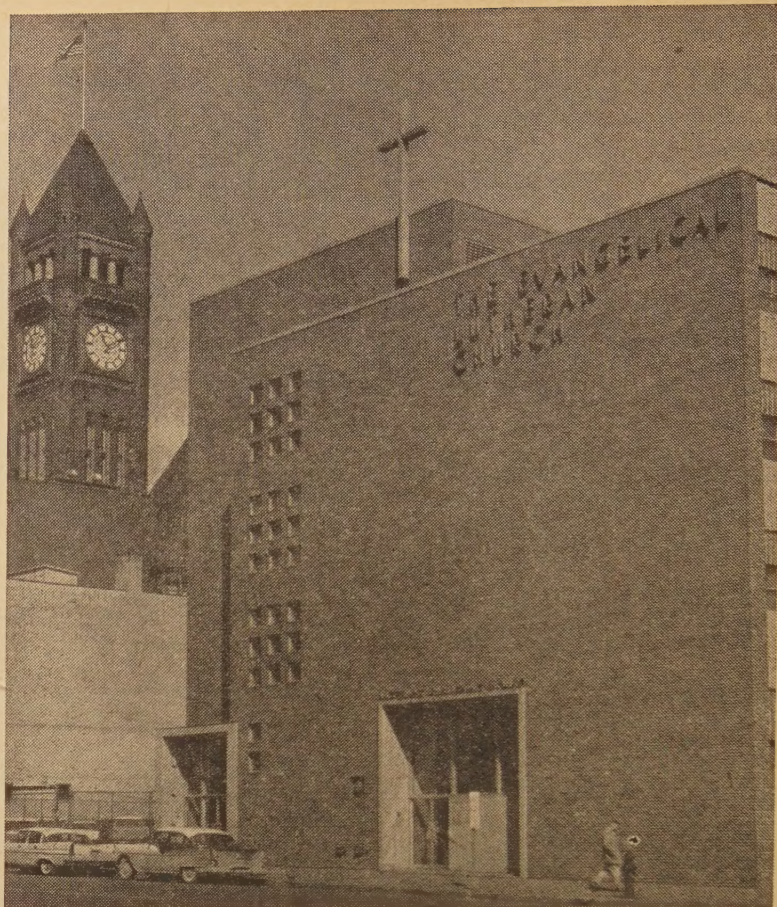
And what does all this mean to Bill Davis? Essentially, it means that, by choice, his congregation will have a big responsibility in the new Church. Bill Davis will have a big responsibility.

"As I see it," said Bill, "all of us at St. Paul's will have some adjustments to make. But more important, we'll have a big job to do. We'll have to get behind the program of The American Lutheran Church and do everything we can to make the new Church a united force in the service of God." At this point Bill paused to reflect a moment, then continued, "By the way, just how will we be of greater service to God in the new Church than we are right now in our present Churches?"

This is a question everyone ought to ask himself before the Churches actually unite. Before Bill Davis or any one else can pledge himself wholeheartedly to the work of The American Lutheran Church he must know why he's merging. He must be convinced that two million Lutherans can serve Christ more effectively in one Church than in three. He must feel confident that this union is a step toward total Lutheran unity. He must assure himself that the central purpose for uniting is to do the will of God.

Obviously, no one can arrive at this feeling of confidence in, and dedication to, The American Lutheran Church until he has examined its stated objectives. For that reason it might be a good idea to refer briefly to the Constitution, where Article III—PURPOSE—reads as follows:

Section 1. The American Lutheran Church, a union of congregations to



Headquarters of the new church—Minneapolis, Minn.

which the Gospel of reconciliation has been given, seeks to focus and coordinate the purposes and resources of these congregations to the end that the Triune God may be more fully known among men through a faithful ministry of Word and Sacrament. The American Lutheran Church dedicates itself to bear witness to the Christian faith in fulness and purity, and to preserve and extend the unity of that faith.

Section 2. The specific purpose of The American Lutheran Church is the proclamation and propagation of the Christian faith, and the quickening and sanctification of the members of its congregations through the use of the Means of Grace. Therefore it shall

(1) Establish congregations and missions on the North American continent and throughout the world as centers for the administration of Word and Sacrament, for Christian evangelism, and for Christian fellowship and growth.

(2) Train, certify, and discipline an ordained ministry for the administration of the Means of Grace.

(3) Assist the congregations in the nurture of the children, youth, and adults in the covenant of their Baptism that they may grow in Christian faith and life.

(4) Establish, develop, maintain, and operate theological seminaries, colleges, and other educational institutions.

(5) Study the problems of contemporary life and society in the light of the Word of God, in order to make its contribution toward solving these problems.

(6) Develop programs for the promotion of human welfare, and establish, maintain, support, or operate health and welfare institutions and agencies.

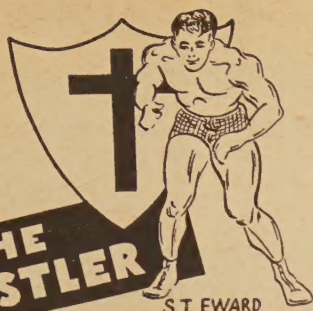
(7) Print, publish, distribute, and sell Christian literature, music, art, and related materials; and establish, maintain, and operate publishing houses.

(8) Establish pensions and in other ways provide assistance for clergy and eligible laity and for their widows.

(9) Establish and maintain proper relationships with other Churches and councils of Churches.

When Bill Davis relates these objectives to his own life and his own congregation, a number of things will become clearer to him. First of all, he will recognize that the Gospel of Jesus Christ not only fits into the new Church but is the very center of it. He will see that The American Lu-

(Continued on page 9)



"GLAD TO HAVE YOU"

He was in his "sixties." There was a warmth and friendliness in his approach. He was not a bold and overly aggressive man. He had less talents than many fellow churchmen. By the standards of the run-of-the-mill Lutherans he was "ordinary."

He was a wrestler who had conquered much. Doubtless he had conquered the impulse to keep still. He had overcome a temptation to just "let it go. It won't make any difference anyway." He had won over a defeatist thought that he might bungle the job. He had thought of how much easier it might be to "tend to his own business."

This man was a wrestler who had left his own congregation less than an hour before. He had gone to a hotel to have dinner with his family after church. They were seated comfortably at their table and were preparing to enjoy the luxury of a Sunday dinner "out." At this point he observed a man seated at the counter having his dinner alone. He noted this and then mentioned it to his family. "That man was in our church today. Maybe we should speak to him." This is what he thought and what other members of the family dismissed. After some discussion the wrestler "won."

He went to the counter, tapped the stranger on the shoulder and said, "You were in church today in Lutheran Church, were you not? We were happy to have you worship with us. We are supposed to greet visitors when we are able, and I thought that I should do this now. I hope that if you are ever in our neighborhood that you will worship with us again." The stranger thanked the wrestler for the kind comments and cordial invitation.

You can be certain that the stranger will return if the occasion calls for it. All because one timid wrestler won over his impulse to do nothing. It's a small thing to show hospitality to strangers, and something nearly anyone is able to do. It's good stewardship.

EDITORIALS AND COMMENTS

(Continued from page 3)

has had the power to keep people in check. It has not been instrumental in lifting the people educationally. As a matter of fact Roman Catholic countries have many more people that can not read and write than the Protestant lands. Now this Roman power finds itself up against the power of the materialistic states. This twentieth century is a revolutionary century.

We Protestants do not believe in the power of the church over against the State. We simply believe in the power of the gospel. We believe that Christ will be with his suffering church. But we do not believe that he will be with the Roman church in the long run. God is patient and he may have spared the Roman church so far, because it may change. God is certainly working trying to change it.

There is even the possibility that some clear thinking Roman Catholics in their hearts wish things could be changed.

That is why we should meet with the Romans and give a clear testimony. Perhaps Pope John, who seems so human in many ways, and who is now an old man, is beginning to see that the Roman Church must change.

Whatever the reason for issuing this call, it certainly indicates that the Vatican is not really sure of itself.

UNITY

(Continued from page 8)

theran Church is built upon a solid foundation and thus will be able to carry out its objectives. He will begin to appreciate the role which he and St. Paul Congregation are going to play in the new Church. He will better understand how he himself can serve in The American Lutheran Church, not only by giving money to support its work but by witnessing personally to the Gospel of Christ and by offering his talents wherever they can be used.

The more Bill knows about the purpose and program of The American Lutheran Church, the more he will be able to feel a part of it. In both his home congregation and in the Church at large he will see himself as a vital link in the chain of unity—and he will want to know more about the structure, the administration, and the members of the Church to come. First of all, he will probably want to get acquainted with those two million people, many of whom are little more than statistics to him now.

Next: "Meet the Members."

TWO PRAYERS

Only for these I pray,
Pray for assurance strong;
Light to discover the way,
Power to follow it long.

Let me have light to see,
Light to be sure and know;
When the road is clear to me
Willingly I go.

Let me have power to do,
Power of the brain and nerve,
Though the task is heavy and new
Willingly I will serve.

My prayers are lesser than three,
Nothing I pray but two
Let me have light to see,
Let me have power to do.
—Charlotte Perkins Gilman

HITHERTO—HENCEFORTH

by Margaret E. Sangster

What joy to take His guiding hand,
To trust if not to understand,
To rest through change and toil and tears
On Him whose grand eternal years
In ever living youth are new,
And cry, "He leads me hitherto."

Though days to come may often be
With burdens crowded full for me;
Though hope deferred may cast a shade
Across my spirit; undismayed
I'll meet them, one by one for through
Such days He brought me hitherto.

A PRAYER

Lord, make me an instrument of your peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.
O Divine Master, grant that I may not
so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life.

—St. Francis of Assisi.

Didactic Work.—"Did you find that novel I lent you enjoyable?"

"I found it instructive, anyway."

"What did it teach you?"

"Not to read any more by the same author."

THE LUTHER LEAGUE

John W. Nielsen, Editor



A NEW THEME! Synodical Luther League President, Pastor LeRoy Andersen of Pewaukee, Wisconsin, presents the 1959-1960 Luther League Theme: *TO GOD ALONE THE GLORY* to members of the U.E.L.C. Luther League Executive Committee at their February 3rd meeting at Dana College, Blair, Nebraska. Seated around the table from left to right are: Youth Director George Robertson, Luther League Convention Chairman Myrvin Christophersen, Youth Editor John Nielsen, Vice-President Donald Olsen, Luther League Representative David Huber, and Treasurer David Larsen. Secretary Carol Cook of Minneapolis was unable to attend.

"ON TO BLAIR FROM EVERYWHERE"

Youth Director Robertson used the catchy phrase of our title in a recent "Bulletin Board memo," but we're wondering whether there may not be even catchier ones promoting our August 27-30 Luther League Convention bursting from the brains of you Leaguers? Grind the gray matter and see what you come up with. Send it to me, Pastor John Nielsen, 400 East Sumner St., Northfield, Minnesota, by April 1st.

Our Convention will be at Dana College at Blair. Its theme will be "To God Alone the Glory." The chairman of the event is a Cushing, Wisconsin, Leaguer, Myrvin Christophersen, who is a student at Dana.

MISSION MEMO ...

Atlantic District	\$ 45.00
East Canada District	
Illinois District	100.00
Iowa District	667.28
Minnesota District	113.73
Nebraska District	76.20
North Dakota-Montana District	138.95
Pacific District	27.50
West Canada District	
Wisconsin District	400.00
	\$1568.66

Our Budget: \$2250.00. There are two months to meet it! District treasurers, send your mission funds to David Larsen, Dana College, Blair, Nebraska.

YOUTH OFFICE BULLETIN BOARD

Planning a Spring Circuit Rally?

A THEME FOR SPRING LUTHER LEAGUE
CIRCUIT RALLIES HAS BEEN SELECTED
BY THE LUTHER LEAGUES OF OUR
THREE MERGING SYNODS.

"GOD'S WORD TRANSFORMS" IS THE THEME.
THE SCRIPTURE SELECTION IS ROMANS 12:1-2.

- 0 -

Leadership Training School

WHERE?—AT OKOBOJI LUTHERAN BIBLE CAMP

WHEN?—JULY 27—AUGUST 1, 1959

FOR WHOM?—FOR LEAGUERS OF
ALC, ELC, and UELC

FACULTY?—

BIBLE STUDY—Pastor Norlan Hanson, President
Nebr. Dist. Luther League, Aurora, Colo.

LEADERSHIP TRAINING—Pastor David Brown,
Acting Youth Director of ELC, Minneapolis

MY LIFE IN THE CHURCH—Pastor Chester Pat-
ten, Assistant to the Youth Director of ALC,
Columbus, Ohio

DEAN OF SCHOOL—Pastor George Robertson,
Youth Director, UELC

ASSISTANT DEAN—Pastor Lloyd Lorensen, Pres.
Iowa Dist. Luther League, Exira, Ia.

NAZARETH OF KENMARE HOLDS YOUTH SUNDAY

At Nazareth Lutheran Church, Kenmare, North Dakota, the local Luther Leaguers conducted the morning worship service on Youth Sunday, February 1. Messages from the theme text for the year were brought by Anita Dolan and Roger Gissel. Anita spoke on "The Fragrance of Knowledge of Christ." She emphasized Paul's figure (2 Corinthians 2:14-16) that Christians "are the aroma of Christ" to all, to believers and unbelievers alike. Roger spoke on "A Letter from God" using Paul's figure (2 Corinthians 3:1-6) showing the believer's life as a "letter" God sends to others.

Philip Larsen gave a report on the inter-synodical League Rally at Bismarck. Arnold Hanson reported on local league activities of the past year, and Donnie Hansen reported on the Bible Camp program of the area.

Mrs. Herb Bodmer spoke on "The Counselor in League Work," and Pastor Hanson commented on League organization on the synod and district levels.

Youth Sunday Observed With Worship And Fellowship

Luther Leaguers led the congregation in worship at both morning services on February 1 at St. Peter's Lutheran in Northfield, Minnesota. Various leaguers participated by reading the prayers and scripture selections, ushering and singing. The Youth Sunday meditations were delivered by Evonne Sorenson on "Forward with Christ: Into the Word—Out to the World," and by Elizabeth Lundberg on "Forward with Christ for Service in His Calling."

At the evening song service and fellowship Susan Dorn led the group in singing and Phyllis and David Peterson conducted the opening and closing devotions. Pastor Nielsen showed slides from his trip to Europe. Before the offering League President Doris Robinson explained the league projects for the congregation's new church—the purchase of a large movie screen and the kneeler for the chancel.

Leaguers Speak at Trinity, Kenmare

A senior and two sophomores delivered the Youth Sunday Meditations at Trinity Lutheran Church, Kenmare, North Dakota, on February 1. Senior Darwin Lee spoke on the theme, "That I May Attain to the Supreme Experience of Christ's Upward Call." Sophomores Betty Kaye Hansen and De Ann Hansen spoke respectively upon "Realizing Our Present Imperfection but Pressing On" and "Christian Maturity in the Onward Press for the Goal of Life." The Reverend Silas Larsen is pastor of Trinity.

Officers Installed at Jacksonville

Newly elected officers were installed at a Luther League meeting on January 19 at Jacksonville, Iowa. Those chosen to lead the league for the new year are Carl Gieve, president; David Nielson, vice-president; Darlene Anderson, secretary; Anita Hansen, treasurer; and Beverly Petersen, corresponding secretary.

BY THE FIRESIDE

FORGIVENESS

I've found a little remedy, to ease the life we live,
And make each day a happier one — it is the word forgive.
So often little things come up that leave a sting and pain;
That covered up at once would not amount to anything.
It's when we hold them up to view and brood and sulk and fret
They greater grow before our eyes; 'tis better to forget.

So when at night you seek your bed, ere once your eyelids close,
Lay all your problems, doubt and care before the One who knows.
Who understands your need of Him, to know just how to live—
Softly He'll whisper to your heart, "Forgive as I forgive."

—Author Unknown

WHY IS THE DEAD SEA DEAD?

by F. Lincicome

That it is blessed to receive none of us would deny. But Christ declares it is more blessed to give. The reason for this is because giving prevents our getting from becoming a positive curse. Why is the Dead Sea dead? Because it never gives. The man who refuses to give refuses to live. The right kind of giving is the most god-like thing you can do.

Money is not the only thing we can give. "Silver and gold have I none, but such as I have give I to thee." We can give of our time, talent, love and service. No matter how small the gift, it does not go unnoticed or unrewarded. "For whosoever gives a cup of cold water in my name shall not lose his reward." Not a day goes by that we do not have an opportunity to minister a cup offering—the cup of sympathy, the cup of gentleness, the cup of appreciation, the cup of cheery greetings, and the cup of helpfulness. After all, it is these cup offerings that go to make life worth while.

A PRAYER

Dear Lord, she is so very small
Please give to her a special care;
Just hold her close within Your arms
Until she knows that You are there.

On the very first night away from us
Please let a candle light be near,
So that in the morning as she wakes
There'll be no cause for her to fear.

Please help her know Thy love, Dear
Lord,
She needs so much a mother's care,

To draw her near and make her feel
Those things that time did not let us
share.

Then tell her, Lord, how much we tried
To keep her here—we loved her so;
Tell her until we knew Thy will
We could not bear to let her go.

We thank Thee for our little one
'Twas hard, but said, "Thy will be
done."

—Written by Mrs. Paul Sherrod
of Lubbock, Texas, for friends
who lost their baby.

YOU WANT JAM ON YOUR BREAD?

by Nina E. Beegle

I recall, in the infant days of my conversion, my pastor's wife telling of raising a small tempest in the high-chair corner of her kitchen by slipping a piece of buttered bread from her wee daughter's grasp. "And, she said, 'I only wanted to put some jam on it for her.' Some folks show little more trust in God than this little girl did toward her mother.

Are you sometimes tempted, when you look about you at others, to think that your lot is pretty hard? They have so much, and their lives seem to go on a pretty even keel. Yet God is no respecter of persons, and He promises to withhold no good thing from them that walk uprightly. Is God withholding from you because you are less worthy?

My non-Christian brothers and sisters all own comfortable homes and are well established in their own business enterprises. With some sympathy they take note that their sister who has "got religion" and claims that

God will supply all her needs lives in a certain degree of poverty and inconvenience. Some have remarked that they did not see how people could expect their pastor's family to live in such hovels when they themselves would not. Their natural minds do not understand when I explain that I am laying up treasures in heaven, not upon earth, and that my "jam" will come later.

My small daughter, when she wants jam on her bread, hands it to me and says, "Jam it please, Mommie." So long as jam is good for her, it pleases me to oblige her.

No, God is not showing His disfavor toward you, child of His. Be patient, He is even now "jamming" your bread for you.

Spring Arbor, Michigan

LONELY HUNTER

The heart is a lonely hunter;

It hunts on a barren hill.

It wanders through woods and meadows
Of doubt, despair — unfilled.

It hunts for highest ecstasy;

It aims for deepest love.

It has an innate longing

That finds its source above.

For the heart is part eternal,

Sent on this earth it trod.

And part of it is earthy,

Yes, but part of the heart is like God.

Yet, the heart, it goes on seeking,

Ever searching, knowing still

The heart is a lonely hunter,

It hunts on a lonely hill.

—Mrs. A. T. Belknap

CONCERNING STORMS

It has been my lot, living in the wilderness as I do, to be out in storms a great many times. I never knew one that did not do me good.

For a storm, whether it be physical or spiritual, is always a challenge, and there is something in the heart that rises up to meet it.

No other kind of occasion calls it forth. Storms rend and mar, but they strengthen and they build, and they may bring forth serene and changeless beauty. — Archibald Rutledge.

A telephone operator in a Midwestern city answered an agitated signaling from a pay station and heard a tearful feminine voice:

"Operator, can I have my dime back? Albert won't speak to me!"

A Chair for Jesus

An old Scottish Christian was very ill, and his minister came to visit him. As he sat down near the bedside of the aged man, he noticed another chair on the other side of the bed, placed there in such a way as if a visitor had just left. "I see I am not your first visitor today," the minister remarked. "What do you mean?" the sick man asked. "Well, that chair," the minister replied. "Oh, that chair," the sick man said. "Let me tell you about that empty chair. Years ago it was hard for me to pray. When I knelt down, I often fell asleep, because I was so tired from my hard work. When I prayed standing up, I could not keep my thoughts from wandering. One day I spoke to my minister about this, and he told me to place a chair opposite myself and to imagine that Jesus was sitting in it and to talk to Him as if He were a friendly visitor in my house. And that I have been doing ever since, and so you know the story of that empty chair." A few days later the daughter of the old Scotsman came to the minister and told him that her father had just died. "I never thought death was so near. He had just gone to lie down for an hour or so. When I came into his room, he seemed to be resting so comfortably. And his hand was out on the empty chair at the side of his bed. Do you understand?" "Yes, I understand," the minister answered quietly. "He told me the story of that empty chair."

—Sunday School Times

INFORMATION ON PRESIDENTS OF EIGHT BODIES PARTICIPATING IN NATIONAL LUTHERAN COUNCIL

DR. FRANKLIN CLARK FRY. Born August 30, 1900, in Bethlehem, Pa. President of United Lutheran Church in America (2,396,000 members) since 1944. Served six two-year terms and current term of six years will expire in 1962. Has headquarters in New York City.

DR. FREDRIK AXEL SCHIOTZ. Born June 15, 1901, in Chicago, Ill. President of Evangelical Lutheran Church (1,083,000 members) since 1954. Current term of six years will expire in 1960. Has headquarters in Minneapolis, Minn.

DR. HENRY FREDERICK SCHUH. Born May 30, 1890, in Tacoma, Wash. President of American Lutheran Church (973,000 members) since 1951. Current term of six years will expire in 1962. Has headquarters in Columbus, Ohio.

DR. OSCAR ALGOT BENSON. Born April 7, 1891, in Derry, Pa. President of Augustana Lutheran Church (576,000 members) since 1951. Current term of four years will expire in 1959. Has headquarters in Minneapolis, Minn.

DR. JOHN M. STENSVAAG. Born June 1, 1911, in Bergen, Norway. President of Lutheran Free Church (77,000 members) since Oct. 1, 1958. Current term of three years will expire in 1961. Has headquarters in Minneapolis, Minn.

DR. WILLIAM LARSEN. Born May 19, 1909, in Racine County, Wis. President of United Evangelical Lutheran Church (65,000 members) since 1956. Current term of three years will expire in 1959. Has headquarters in Blair, Nebr.

DR. RAYMOND WALDEMAR WARGELIN. Born June 25, 1911, in Republic, Mich. President of Finnish Evangelical Lutheran Church of America or Suomi Synod (38,000 members) since 1955. Current term of four years will expire in 1962. Has headquarters in Hancock, Mich.

DR. ALFRED JENSEN. Born January 6, 1893, in Brendstrup, Denmark. President of American Evangelical Lutheran Church (23,000 members) since 1936 and full-time president since 1942. Served ten two-year terms and current term of four years will expire in 1960. Has headquarters in Des Moines, Iowa.



THE WEEK AT DANA

your midcontinent college

LIBERAL ARTS UNDERWAY

The second semester classes in Liberal Arts Reading began on Tuesday, February 3, and will continue for twelve weeks of the semester. The first book to be read will be Dante's *Inferno*, a colorful description of a trip through the horrors found in the various levels of hell.

The other two books will be Voltaire's *Candide* (or *Optimism*), a witty and mildly satirical story centering around the problem of how evil came into the world; and Thoreau's *Walden* and *Civil Disobedience* which present the author's ideas on an ideal way of life.

A total of 305 students are registered for the course. These include 130 freshmen, 84 sophomores, 56 juniors, and 35 seniors. Eight of the groups will meet in classrooms in Old Main and the other twelve groups will meet in Pioneer Memorial.

Those who are familiar with the books to be read, or with their authors, look forward to interesting readings and discussion.

POSTON TO AVIATION CONFERENCE

Dana Dean Ruben Poston represented the college February 6-8 at an "Aviation Education Planning Conference." It was presented by the North Central Region of the Civil Air Patrol at Offutt Air Force Base. Although it is felt that it is not a probability that Dana will have an Air Education program, Dr. Poston represented the college, feeling that it is not unwise that the school be aware of the Civil Defense Program and Aid Education facets of both which were presented at the conference.

The purpose of the conference was sevenfold:

1. To provide an opportunity for interested resource personnel and agencies to present available assistance to aviation education program.
2. To make available program planning assistance.
3. To arrange schedules with resource personnel.
4. To exchange ideas for an improved curriculum approach.
5. To present up-to-date information on aviation education.
6. To stimulate thinking for more effective aviation education.
7. To orientate Civil Air Patrol Aviation Education Officers.

	Fiscal Yr.	Calendar Yr.	
	1958	1959	
	Total	Synodical	Luth. World
			Action
Budget		\$488949.00	
Forward Phase		92500.00	
Previously acknowledged	\$288012.20	\$286115.72	\$1896.48
Castro Valley, Calif., Faith Luth. Church for LWA	154.00		154.00
Fresno, Calif., Mr. and Mrs. Anders Rosendahl in memory of Chris Christensen for Colombia Mission, South America	5.00	5.00	
Mrs. M. Pilegard in memory of Chris Christensen for Colombia Mission	10.00	10.00	
Selma, Calif., Pella Ev. Luth. Church for Synodical Quota	500.00	500.00	
Chicago, Ill., Sophie and Lawrence Iverson in memory of Rev. Paul Rasmussen, Neenah, Wis., for Dana College	10.00	10.00	
McNabb, Ill., McNabb Luth. Church in memory of Glen Allen Corzine for Children's Homes	2.00	2.00	
McNabb Luth. Church for Synodical Dues	200.00	200.00	
Coon Rapids, Ia., Immanuel Luth. Church in memory of Mrs. Mariane Thomsen, Fresno, Calif., for Synodical Quota	10.00	10.00	
Moorhead, Ia., Bethesda Luth. Church in memory of Mr. George Johnson for Japan Mission (M. Paulsen's salary)	20.00	20.00	
Sioux City, Ia., Our Savior's Lutheran Church for Synodical Dues	100.00	100.00	
West Branch, Ia., Bethany Luth. Church for Children's Homes	28.51	28.51	
Mr. and Mrs. Paul Friis in memory of Mrs. C. P. Christensen for Home Missions	1.00	1.00	
Boston, Mass., Magna and Arthur Engdahl, Needham, in memory of Rev. Paul Rasmussen for Bethany Home for the Aged, Waupaca, Wis., \$10*			
Edmore, Mich., Our Savior's Luth. Church in memory of Rev. Niels Bentson for Pension Fd.	36.25	36.25	
Blooming Prairie, Minn., Trinity Luth. Church for Foreign Missions	104.00	104.00	
Trinity Luth. S. S. for Foreign Missions	33.10	33.10	
Evan, Minn., St. Matthew's Luth. S. S. for Children's Homes	25.00	25.00	
Hutchinson, Minn., Faith Luth. Church for Synodical Quota	500.00	500.00	
Given by friends and relatives in memory of Mrs. Seier Jensen for Foreign Missions	50.00	50.00	
Northfield, Minn., St. Peter's Ladies Aid in memory of Mrs. Minnie Nelson for LWA	3.00		3.00
Sidney, Mont., Pella Luth. S. S. for Children's Homes	204.21	204.21	
Flaxton, N. Dak., United Luth. Church for Synodical Quota	500.00	500.00	
Portland, Ore., Bethany Luth. Church for Pension Fund in lieu of contribution from Mr. and Mrs. John Larsen in memory of Rev. and Mrs. Lewis C. Larsen which was credited to Foreign Missions instead of Pension Fund	20.00	20.00	
Bethany Luth. S. S. for LWA	100.00		100.00
Milltown, Wis., Milltown Luth. S. S. for Children's Homes \$25.80, Japan Mission \$17.69, India Mission (Santal) \$17.69	61.18	61.18	
Racine, Wis., Gethsemane Ev. Luth. Church for Synodical Quota	850.00	850.00	
Norwalk, Calif., Trinity Luth. Church, Ruth Circle, in memory of Mr. George Huber for Santal Mission	5.00	5.00	
Reedley, Calif., Ebenezer Luth. Church for LWA	7.00		7.00
Miss Betty Pedersen for Santal Mission	50.00	50.00	
Chicago, Ill., Atonement Luth. Church for Synodical Quota	400.00	400.00	
McNabb, Ill., Emmaus Luth. S. S. for Children's Homes \$25, Oaks Indian Mission \$25	50.00	50.00	
Blair, Nebr., Given in memory of Mrs. Christine Eskelsen by Mr. and Mrs. Lloyd Hedelund, Mrs. Neve and Mr. and Mrs. Andrew Skau for Santal Mission	4.00	4.00	
Given in memory of Mrs. Eskelsen by Mr. and Mrs. Harold Paulsen, Blair, Mr. and Mrs. Joe Johnson, Gilmore City, Ia., Mr. and Mrs. Hans Isaacson, Bradgate, Ia., Mr. and Mrs. Niels Nielsen, Onawa, Ia., Mr. and Mrs. Thorvald Nielsen, Onawa, Dr. and Mrs. Paul Nyholm, Dubuque, Ia., Mr. and Mrs. Glenn Jackson, Denver, Colo., Mr. and Mrs. Ingvard Skobo, Mrs. Victor Rasmussen, Ebba Rasmussen, Pastor and Mrs. F. W. Thomsen, Blair, for Japan Mission (M. Paulsen)			
Mr. and Mrs. J. S. Johnson, Blair, in memory of Mrs. Eskelsen for Dana Development Fund \$5*	15.00	15.00	
Blair, Nebr., First Luth. Church for Synodical Quota			
Cordova, Nebr., Our Savior's Luth. Ladies Aid for Children's Homes	609.65	609.65	
Mr. and Mrs. Verlen Petersen in memory of Rev. Paul G. Rasmussen for Forward Phase.	20.00	20.00	
Kenmare, N. Dak., Trinity Foreign Mission Society in memory of Rev. Paul G. Rasmussen for Foreign Missions	2.00	2.00	
Viborg, S. Dak., Bethany Willing Workers in memory of Christian Nielsen for Home Missions	5.00	5.00	
Viborg, S. Dak., Given in memory of Mr. Christian Nielsen by John Ebbesen and Carl B. Knudsen for LWA	2.00		2.00
Bennie Jensen and Mrs. L. P. Jensen for Home Missions in memory of Mr. Nielsen	1.00	1.00	
Rowell Christensen for Foreign Missions in memory of Mr. Nielsen	2.00	2.00	
Castro Valley, Calif., Faith Luth. Church for Regular Quota \$250, Forward Phase \$250	500.00	500.00	
Piedmont, Calif., Mette Aaskov for LWA	10.00		10.00
Brush, Colo., Mrs. Louise Blobaum for South America Mission	5.00	5.00	
Brush, Colo., All Saints Church, Eben Ezer for Foreign Missions	25.00	25.00	
Chicago, Ill., Marie and M. P. Madsen in memory of Rev. Paul G. Rasmussen \$25 and Rev. Niels Bentzen \$25 for Dana College	50.00	50.00	
Exira, Ia., Exira Luth. Brotherhood in memory of Mr. Keith Kitelinger for Sudan Mission Seminary Scholarship Fund	5.00	5.00	
Exira, Ia., Friends of the Exira Luth. Church in memory of Mrs. Louie F. Bauer \$24.50 and Mr. Keith Kitelinger \$17.50 for Synodical Quota	42.00	42.00	
Graettinger, Ia., St. Paul's Luth. Church. Given by relatives and friends in memory of Mr. Henry Westergard for Foreign Missions			
Given by relatives and friends in memory of Clifford Knudtsen for Foreign Missions	158.50	158.50	
Humboldt, Ia., Trinity Luth. Church for Synodical Quota	87.00	87.00	
Moorhead, Ia., Bethesda Luth. Church. Given by friends in memory of Mrs. Christine Eskelsen for Japan Mission (Marlene Paulsen)	100.00	100.00	
Blair, Nebr., Mrs. Othilia Hauge in memory of Anders Hauge for Foreign Missions	26.00	26.00	
Fremont, Nebr., Bluffs Trinity Luth. Church for Synodical Quota	5.00	5.00	
Albert Lea, Minn., Trinity Luth. Church for General Fund	1100.00	1100.00	
Trinity Luth. Church Junior Mission Band for Santal Mission	2000.00	2000.00	
Minneapolis, Minn., Rev. and Mrs. Elmer W. Anderson in memory of Miss Lilah Johnson for Dana College School Fund	10.00	10.00	
McCabe, Mont., Rev. and Mrs. Ole Larsen in memory of Rev. Paul G. Rasmussen for Dana College	5.00	5.00	
Westby, Mont., Mr. and Mrs. Peter Andersen for Japan Mission	5.00	5.00	
Kenmare, N. Dak., Trinity Luth. Church for Forward Phase	10.00	10.00	
Given in memory of Hans Nelsen by Mr. and Mrs. Cleve Hansen for Children's Homes, \$2, by Christine Hansen and Mr. and Mrs. Lester Hansen and the Nelson family for Sudan Mission \$4, Mr. and Mrs. Albert Johnson for Pension Fund \$5	48.10	48.10	
Oaks, Okla., Ebenezer Luth. S. S. for Synodical Quota	11.00	11.00	
Larsen, Wis., Grace Luth. Congregation of Winchester in memory of Rev. Paul G. Rasmussen for the Working Fund for the new American Luth. Church	100.00	100.00	
Saxeville, Wis., St. John's Luth. Church for Synodical Quota	10.00	10.00	
Racine, Wis., Immanuel Luth. Church in memory of Pastor N. Bentzen for Foreign Missions.	200.00	200.00	
West Canada Dist. Treasurer, Standard, Alta., Canada:	25.00	25.00	
Dorcas Society, Standard, for Foreign Missions			
Aksel H. Nielsen, Standard, for Children's Homes in memory of Leslie Dell Ditchburn, Innisfaill	50.00	50.00	
Dannevirke Ev. Luth. Church, Redvers, for Synodical Quota	3.00	3.00	
Exira, Ia., Exira Luth. Church for Synodical Quota	30.00	30.00	
	1000.00	1000.00	

*Not included in Synodical Quota. **Of this total \$4,579.61 is for Forward Phase.
 Received with Thanks. Blair, Nebraska, February 14, 1959.

P. V. Hansen, Treasurer

NEWS AND NOTES

(Continued from page 2)

ouis, Mo., Jan. 29, 1959. Pastor Bentsen was born March 1, 1867, in Denmark. He came to the United States in 1891, where he entered Trinity Seminary, Blair, Nebr. He was active as student pastor several places near Blair, Nebr., and in Minneapolis. He graduated from Trinity in 1895. In 1896 he was married to Mollie Herby of Racine. He served Immanuel Lutheran Church, Racine, till 1898, when he went to Chicago for one more year of study. In 1899 he was called to Webster Groves, Mo., where he was instrumental in getting the church built. Later he served Clinton, Wis., Woodstock, Ill., Sidney, Mo., Bridesburg, Pa., and Edmore, Mich., Dickson, Alberta. During these years he was back and forth between Webster Groves several years again.

Pastor Bentsen will be remembered for his zeal and love. He would often get people to sing and testify in smaller groups, when he came to conventions. He was a kind man who often expressed his appreciation for things he liked. It was a joy for your editor to talk to him at the conventions.

Mrs. Bentsen preceded him in death in 1954. Three sons and three daughters survive them.

Funeral services were held at Webster Groves. Later a service was held at Edmore, where burial took place. Pastor Henry M. Hansen delivered the message. Pastors Clarence E. Jensen and Robert Thoms assisted.

The Old People's Home at Edmore had his special interest. He had been manager of that for a year.

Salmonhurst, N. B., Canada, St. Peter's and Bethany Lutheran Churches, Fred V. Jensen, Pastor. The year 1958 has been a good one in the U.E.L.C.'s only Churches in the Maritime Provinces. In spite of economic recession and poor potato prices with no outlook for any substantial economic improvement in the immediate future, the income of the two Churches was the highest on record. They had a total combined income for 1958 of \$7491.-29 with expenses totaling \$6632.42. Church attendance also showed a slight improvement over the previous year.

Certain improvements were also made during the past year on the existing facilities of the two Churches. Bethany Church was entirely repainted and the interior of the Church basement was redecorated. A Lennox Oil

Furnace was installed in the parsonage (both congregations sharing in this project) providing thermostatically controlled heat in every room. The parsonage was also insulated giving additional comfort to the occupants.

A memorial fund was established in both churches in order to enable the members to memorialize relatives and friends who have passed away by some gift for the improvement and beautifying of the present church buildings. A gift of \$500.00 was received from the Rudolf Hansen estate and turned over to St. Peter's Church to be used in the improvement of the church building.

During the last Lenten Season the Lutheran pastors in the area from Salmonhurst, N. B., New Sweden, Me., Caribou, Me., and Loring Airbase exchanged pulpits. On Pentecost eight young people were confirmed, four from St. Peter's and four from Bethany. The confirmation service was held in St. Peter's Church.

Two brothers, lifelong members of Bethany, passed away only four months apart. They were Niels David Jensen, who passed away Feb. 15, and Jacob Christian Jensen, who passed away June 16. Both had served in various capacities as members of the Church Council of Bethany. They were 52 and 48 years of age respectively.

On January 2nd, Adolf Hansen, well known member of St. Peter's, passed away. He had served the congregation in various capacities as member of the church council. He was 72 years old.

This winter has been one of the coldest on record with below zero readings during much of December and January.

Easton, Calif. Immanuel Lutheran Church. Jan. 18, 1959, Rev. O. V. Magnussen preached his farewell sermon, bringing to a close ten years of fruitful ministry in Immanuel congregation. The spiritual growth of the congregation is not always evident in statistics, but the influence of Pastor Magnussen's work will long be felt in the congregation and community. During his ministry a new church has been built and plans completed for the installation of a pipe organ.

A dinner was served in the Parish Hall following the morning service. With the honored guests were Pastor and Mrs. Christian Justesen of Fresno, Pastor and Mrs. D. G. M. Bach, Parli-er, and Dr. and Mrs. Harold Wilson

and Pastor and Mrs. Dwight White of the Easton Presbyterian Church. Following the dinner an interesting program was presented with representatives of all organizations participating. Gifts of appreciation were presented to Pastor and Mrs. Magnussen by the chairman of the congregation.

Pastor Edwin Svendsen has accepted a call extended him by the congregation. He was installed February 8th. During the vacancy the congregation has been very ably served by Mr. Fred Nofer, who is at present completing work for his doctorate in theology. Mr. and Mrs. Nofer are visiting at the home of Mrs. Nofer's parents, Mr. and Mrs. Herman Petersen of this congregation.

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CALENDAR OF EVENTS

Atlantic District —		
Bible Camp	July 4-18	Lake Winnepesaukee, New Hampshire
District Convention	Sept. 3-6	Westbrook, Maine
Illinois District —		
Bible Camp—family week	July 4-10	Pleasant Hill Luth. Bible Camp — Gowen, Mic
Bible Camp—junior week	July 11-17	
District Convention	Sept. 17-20	Golgotha Lutheran Church—Chicago, Ill.
Iowa District —		
Bible Camp—junior weeks	July 12-18	Lake Okoboji, Iowa
	July 19-25	
Bible Camp—senior week	Aug. 2-8	
Bible Camp—family week	Aug. 9-16	
Luther League Training School with merg- ing churches	July 26-Aug. 1	Lake Okoboji, Iowa
District Convention	Sept. 17-20	Underwood, Iowa
Spring Area Meetings of merging churches:		
April 12	Afternoon	LeMars Area
	Evening	Emmetsburg Area
April 19	Afternoon	Atlantic Area
	Evening	Fort Dodge Area
April 26	Afternoon	Mason City Area
	Evening	Waterloo Area
May 3	Afternoon	Decorah Area
	Evening	Dubuque Area
May 10	Afternoon	Cedar Rapids Area
	Evening	Des Moines Area
Minnesota District —		
Bible Camp—senior high	June 29-July 4	Luther Point, Wood Lake—Grantsburg, Wis.
District Convention	Oct. 12-14	Sleepy Eye, Minn.
Bible Camp—Junior	Aug. 9-15	
	Sept. 16-22	Wood Lake, Wis.
Nebraska District —		
Bible Camps: juniors, grades 7-9 (UELC, ALC, ELC)	June 14-20	Hordville, Nebr.
Children's Bible Camp	July 5-11	Milford, Nebr.
Luther League, grades 10 and up (UELC, ALC, ELC)	Aug. 16-22	Hordville, Nebr.
Nebr. Dist. Churchmen's picnic	June 14	Columbus, Nebr.
District Convention	Sept. 10-13	Bethany—Minden, Nebr.
North Dakota - Montana District —		
Bible Camp	July 5-Aug. 2	Epping, North Dakota
District Convention	June 4-7	Flaxton, North Dakota
Pacific District —		
Bible Camp, San Joaquin Valley	July 5-Aug. 1	Sierra Luth. Bible Camp—Norfolk, Calif.
District Convention	Oct. 15-18	Portland, Oregon
West Canada District —		
Bible Camp—dates tentative	July 15-28	Sylvan Lake, Alberta
District Convention—dates tentative	Aug. 6-9	Tilley, Alberta
Wisconsin —		
Bible Camp	July 5-Aug. 16	Shadow Lake Retreat — Waupaca, Wisconsin
District Convention	Sept. 17-20	Hartland, Wisconsin
Other Dates —		
SYNODICAL CONVENTION	June 18-23	Sidney, Montana
Luther League Convention	Aug. 27-30	Dana College
Youth Board, annual meeting	June 18	Sidney, Montana
Stewardship Training Conference	June 6-7	Dana College
Joint Union Committee	March 3-4	Chicago, Illinois
Joint Union Committee	May 5-6	Blair, Nebraska
JUC and all new boards of The ALC	July 7-10	St. Olaf College—Northfield, Minnesota
Church Council	April 28-29	Blair, Nebraska
Dana College Dates —		
Men for the Ministry Conference	March 7	
Board of Trustees	March 16-18	
Baccalaureate and Graduation	May 24	
Freshman Testing and Registration	Sept. 8-10	
Classes begin	Sept. 11	
Homecoming	Oct. 10-11	